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that of the Jewish Church had been in the minutest particulars, to the points contained in the *written Word*. She was intrusted with no secret, reserved doctrines, to be orally committed to an initiated few, and by them to be communicated to the many, in suitable proportions, according to particular times and circumstances. This notion, really borrowed, as we have before said, from Paganism (19), was introduced into Christianity by the priestly caste, in times long posterior to the purer ages of Christianity. The duties of the Church, in respect to the Word of God, we repeat, were not superseded, but only restricted and defined, when that Word was committed to writing. Her proper business then was to testify to the fact that such and such documents were written by men universally or generally reputed to be inspired for that purpose; to preserve inviolate the sacred deposit committed to her care; and faithfully to preach and maintain the doctrines contained therein (20). Nay, more, when the title-deeds of man's salvation were thus formally drawn up, and the terms of the new covenant placed upon eternal record, safe from the influences of time and change, the value of the *independent, contemporary testimony* of the Catholic Church, (during the age of her purity, and whilst the teaching of the Apostolic missionaries was still fresh in the memories of men,) to the great doctrines contained in the charter of man's redemption, did not all at once cease. On the contrary, there were two cases in which the living Tradition of the Apostolic Churches was then appealed to as an authoritative exponent of Gospel doctrine. One was when copies of the New Testament Scriptures, or of some portions of them, were not, from some cause or other, to be obtained (21). In this case the oral testimony of those whose evidence might be relied on, as to the contents of the written documents, was unavoidably resorted to: just as, in the absence of a deed which is known to exist, but which cannot be directly consulted, trustworthy collateral evidence, as to its contents, might be admitted; subject, however, to the correction of the original document, whenever it might be produced. The second case in which Tradition was appealed to in the early Church was, when the Catholics disputed with heretics who denied the authenticity of the Church Scriptures, maintaining the superior authority of their own Tradition. In this case the Catholics met them on their own ground, and opposed to the asserted Tradition of the sectaries the genuine Tradition of the Apostolic Churches of highest eminence and most unimpeachable succession. But it is surely needless to remark, that neither of these cases finds its parallel in the controversy before us; for, blessed be God, the written Word, in its integrity, is now accessible to all who wish to obtain it; and Roman Catholics, as well as Protestants, regard the canonical Scriptures as the Word of God.

(To be continued.)

#### A BIT OF A SERMON.

MR. EDITOR—I am a young man, lately come from a country town where I was trying to earn an honest livelihood by taking short-hand notes for the *Chronicle*, of lively scenes at petty sessions, speeches at agricultural meetings, and the like, which I am now so quick at doing that I thought I might, perhaps, better myself by coming to Dublin, where I have now been three weeks looking for employment. The other evening, sauntering about the town with nothing to do, having applied in vain to the principal newspaper offices (which, alas! were all pretty well provided already with reporters of all kinds), I was led out of curiosity to drop into—Church, where I found a well-known controversial preacher in the middle of a very animated sermon. I had never been in the way of hearing a controversial sermon before; and being a stranger, there was no chance of my being reported as a heretic for listening to what I heard. Instinctively I pulled out my note-book and pencil, and took down verbatim what I heard. I was too late for the reverend gentleman's text, and I suppose lost the first half, at least, of his discourse, but what I did hear I venture to send you, hoping that you may, in return, either give me something to do in the way of my business, or recommend me to some of your

friends, some of whom may, perhaps, have been present at the sermon, and therefore able to judge of the correctness of my note of it. I could not help being struck with the earnestness and strong common sense of the reverend gentleman, and shall not fail to go to hear him again.

Your obedient servant,

TERENCE MULVANNY.

[EDITOR.—The reporter does not state the name of the reverend preacher, but probably many of our readers will be at no loss to guess it. The report, we have no doubt, is a correct one, and is verbatim as follows]:—

“What is the use of his having reason if he does not use it?”

“When I was in Connaught I said to the people, ‘Boys, people see queer things when dust and flies get into their eyes. Would it not be a grand thing to shut our eyes, and then the dirt and flies would not get in?’ They said to me, ‘Oh, sir, we would not like that at all.’ I said, ‘A man nourishing himself will eat and drink too much. What do you think if you would pay somebody for eating and drinking for you, and keep your mouths shut? When I was young I used to run, and leap, and get falls, and sometimes hurt myself very much. Would it not be better not to walk or leap, and then you would not endanger your life?’ Honest, sensible men said to me they would not like that at all. And here, will sensible men let others learn for them, and hear for them, and read for them, and not read, and hear, and learn for themselves? Roman Catholics say their church is the Catholic Church. How can a part be a whole? Surely the Roman Church is only a part of Christians. Now, I go to a Roman Catholic, and ask him to point out any prayer in the Church of England service that is wrong, that is not according to Scripture. He cannot. But bring your book to me, and ask me, ‘Can I find any prayer that is not according to Scripture?’ and I will prove that there are. You call the Virgin Mary ‘refuge of sinners, our life and hope.’ Christ is that. That is contrary to Scripture. I grant that the whole Church of Christ—that is, the Catholic Church—could not teach error; therefore the Roman Catholic Church is not the Catholic Church. The whole Catholic Church could not embrace, as necessary to salvation, that which only began some centuries ago; whereas the Roman Catholic Church does that from head to members: therefore the Roman Catholic Church is not the Catholic Church, is only a corrupt branch, if a branch at all, of the universal Church. I do not believe it to be the Catholic Church; because it was not always, it is not now, nor ever will be in every place, and there are many branches of the Catholic Church now in the world with as much pretensions as the Church of Rome. There is the Greek Church, the Abyssinian Church, the Syrian Church, and there are Churches in the valleys of the Alps that all protest against the pretensions of the Church of Rome just as we do.

“But, my dear brethren, whether we openly belong or not to the Catholic Church, it does not follow, if we do, that we shall be saved. But if we belong to Christ Jesus by a living faith and by a living love, and if our confidence is placed in him, if there is truth in God's Holy Word, we ‘shall not perish, but have eternal life.’ When a man came to St. Paul and said, ‘What shall I do to be saved?’ He did not say, ‘Believe in the supremacy of the Pope of Rome.’ There was no Pope at Rome, or no Church at Rome at that time. Did he send him to the Virgin Mary, and say, ‘Believe in Mary?’ No, he did not. Did he say, ‘Do penance for your sins?’ No. What did he say? The question was, ‘What must I do to be saved?’ Was it a mere man answered him? No, an inspired Apostle. ‘Believe on the Lord Jesus Christ and thou shalt be saved.’ Is that the Roman Catholic doctrine? No, it is the Holy Ghost's doctrine. What is it? Is it this—You cannot be saved unless you believe in transubstantiation? They not only say this, but they swear it—Unless you believe in transubstantiation, unless you believe in the seven sacraments, unless you embrace the doctrines of the Church of Rome, you cannot be saved. The Roman Catholic bishop swears this—‘I, N. N., do, at this present, freely profess and sincerely hold this true Catholic faith, without which no one can be saved, and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance, to the end of my life.’ This is the oath at the end of the twelve novel articles of the Church of Rome. Blessed be God, that is not true. That is the Roman Catholic doctrine. It is not the Catholic doctrine, it is not God's doctrine, it is not Christ's doctrine. Christ's doctrine is, ‘He that believeth on the Son of God hath everlasting life,’ shall not be condemned, ‘shall not come into condemnation.’ ‘There is no condemnation to them that are in Christ Jesus.’ ‘Go ye into all the world, and preach the Gospel to every creature.’ Who said that? Christ. What else did he say? ‘He that believeth and is baptized shall be saved.’ ‘Oh,’ says the Church of Rome, ‘not at all. If he does not believe in the supremacy of the Pope, if he does not believe in every article in the Roman Catholic creed, he cannot be saved.’ Ah, my friends, that is man's doc-

trine; but give me the Judge, the Master, the Lord, the great God who says—‘My sheep hear my voice and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any one pluck them out of my hand.’

“Oh, my countrymen, come and use the reason that God has given you. We are determined, with God's blessing, to maintain the truth; and be it known unto you, that as Rome has come and made, I grant you, a manly assault on England, we will stand against that assault, even unto the death. Let her summon her mightiest weapons—reason, and antiquity, and Scripture, and history; we have the same well-pointed, burnished weapons in our arsenal, and we will present our breasts to the front of the fight; and if she can produce the strongest reason, and the clearest Scripture, and the most ancient testimony, may God give her the day. If the Church of Rome be more according to reason, and Scripture, and ancient truth, may she sweep off the face of the earth every vestige of error on it. And if we be more according to reason, and Scripture, and antiquity than her, may God grant us the day. It is the interest of every man that God's truth should prevail and that man's reason should be free. I am open, I trust, to correction. If you give me reason for believing any thing, I will believe it. If a man proves to me that Mahomedanism is true, I will become a Mahomedan; if a man proves to me that the Jews are right, I will become a Jew; if a man proves to me that the heathens are right, I will become a heathen. As I said in starting, if a man proves to me that two and two make five, I will believe it; but he must prove it. To believe it without proof is only the act of a fool, just as too many of our Roman Catholics do. I will show you why you are forbidden to pry into anything. You will see one particular newspaper in general circulation. Why so? Because it supports its own side. Why, an honest man would read both sides. You will see books on their table all of one side; they will not read the other side at all, and yet they call themselves free. Then, again, look at the Church of Rome: how is it maintained now? The Pope of Rome would not allow a Protestant church inside the walls of Rome; he had all the schools, the colleges, the churches; he had all the cardinals, the bishops, the vicars, the monks and nuns, all to his heart's content, a very happy, blessed people; he was going about pouring his blessing upon them; candles lighting, great and wonderful things doing. How did the people of Rome act? They were sick of him; they cast him out of Rome; they obliged him to put on a servant's livery, and escape from Rome, they were so sick and disgusted with what is called the Vicar of Jesus Christ. The Roman Catholic people themselves were so disgusted, so sick of him who pretends to be the Vicar of Jesus Christ—‘our Lord God, the Pope,’ as they call him—that he was obliged to run away at the back of a coach. And how is he kept there now? By fraternity, liberty, equality? No; by cavalry, infantry, artillery. The Pope is maintained as the head of the Roman Catholic Church, how? By cavalry, infantry, artillery. The Pope is kept in Rome, how? By the decrees of councils, by preaching, by praying, by penance? No. What else? Cavalry, infantry, and artillery. Now, is that the way the Lord Jesus Christ rules as head of the Church? Is he upheld by cavalry, infantry, artillery? No; when Peter, in a passion, cut off the ear of the servant of the high priest with a sword, our Lord said—‘Put up thy sword into its sheath, for they that take the sword shall perish by the sword.’ And yet the Pope took every Italian sword; and when he could not get Italian swords he drew other swords, he drew the swords of ten thousand of the French soldiers, and now he is kept up by cavalry, infantry, artillery. That is the way that your head of the Church, or Vicar of Jesus Christ, proves that the Roman Catholic Church is the Catholic Church; not by argument—that failed; not by history—that failed; not by praying to the Virgin—that failed, but by the thunder of the cannon, and the point of the bayonet, and the edge of the sword, and the strength of the French arm; whereas the weapon of our warfare is truth, and it must prevail. Look at heretical England. Go to Liverpool and the large counties of England. A soldier is a curiosity; in London a soldier is a curiosity; and you must go to the Horse Guards to see their broad, long swords and terrible cuirasses. But go to France, and Roman Catholic countries, and you will see hundreds of swords, and lances, and bayonets, all bestirring, to keep the rickety body together; and does this look like the Church of Christ? ‘Go ye,’ said our Lord, ‘make disciples of all nations.’ How? Baptizing them; that was the way—‘teaching them to observe all things whatsoever I have commanded you.’ With the point of the sword? No. With what else? With the tongue speaking, with the pen writing, and with the life living. That is the mark of the Church of Christ.

“Oh, may God grant that our people may know Christ to be the Prince of Peace, and not an earthly warrior; may they wield the sword of the Spirit, the Word of God, and not carnal weapons; may they look to Christ, and not to the strength of man, that we cannot depend on; and may God give us his blessing now and for ever.”

(19) Roman Catholics attempt to support their doctrine of the *Disciplina Arcani* by the authority of Clement of Alexandria; but he lends no sanction to it, as the present Bishop of Lincoln has unanswerably shown.

(20) “With respect to the *New Testament*, the primitive Church of Christ exercised a fourfold office—first, that of a contemporary witness to its genuineness and authenticity; next, that of a guardian of its integrity; next, that of a herald, by public reading and interpretation of it in her religious assemblies, and by diffusion of copies of it into all parts of the world; and, finally, that of a judge, by vindicating its Divine character, and by distinguishing it from all supposititious writings—claiming to be inspired, and by visiting their authors with severe spiritual penalties.”—Wordsworth l. c. p. 20.

(21) The cost of materials and transcription rendered copies of the Sacred Books very scarce and valuable. They were usually preserved in the places set apart for worship, under the custody of the clergy. Under such circumstances, we can easily imagine cases in which it would be impossible, or very difficult, to appeal directly to the written Word.